

|    | A                                                                                                          | B | C                                           | D | E | F | G | H                                                   | I                                       | J |
|----|------------------------------------------------------------------------------------------------------------|---|---------------------------------------------|---|---|---|---|-----------------------------------------------------|-----------------------------------------|---|
| 1  |                                                                                                            |   |                                             |   |   |   |   |                                                     |                                         |   |
| 2  | <b>ILLINOIS STATE BOARD OF EDUCATION</b>                                                                   |   |                                             |   |   |   |   |                                                     |                                         |   |
| 3  | School Business Services                                                                                   |   |                                             |   |   |   |   |                                                     |                                         |   |
| 4  | 217-785-8779                                                                                               |   |                                             |   |   |   |   |                                                     |                                         |   |
| 5  |                                                                                                            |   |                                             |   |   |   |   |                                                     |                                         |   |
| 6  | <b>ANNUAL STATEMENT OF AFFAIRS</b>                                                                         |   |                                             |   |   |   |   |                                                     |                                         |   |
| 7  | <b>FISCAL YEAR ENDING</b>                                                                                  |   |                                             |   |   |   |   |                                                     |                                         |   |
| 8  | June 30, <u>2026</u>                                                                                       |   |                                             |   |   |   |   |                                                     |                                         |   |
| 9  |                                                                                                            |   |                                             |   |   |   |   |                                                     |                                         |   |
| 10 | SCHOOL DISTRICT/JOINT AGREEMENT NAME:                                                                      |   | <u>Rural Champaign Co Spec Ed Coop</u>      |   |   |   |   | <b>DISTRICT TYPE</b>                                |                                         |   |
| 11 | RCDT NUMBER:                                                                                               |   | <u>09-010-8010-60</u>                       |   |   |   |   | Elementary <input type="checkbox"/>                 |                                         |   |
| 12 | ADDRESS:                                                                                                   |   | <u>807 N Mattis Ave, Champaign IL 61821</u> |   |   |   |   | High School <input type="checkbox"/>                |                                         |   |
| 13 | COUNTY:                                                                                                    |   | <u>Champaign</u>                            |   |   |   |   | Unit <input type="checkbox"/>                       |                                         |   |
| 14 | NAME OF NEWSPAPER WHERE PUBLISHED:                                                                         |   | <u>Champaign Urbana News Gazette</u>        |   |   |   |   | Joint Agreement <input checked="" type="checkbox"/> |                                         |   |
| 15 |                                                                                                            |   |                                             |   |   |   |   |                                                     |                                         |   |
| 16 | <b>ASSURANCE</b>                                                                                           |   |                                             |   |   |   |   |                                                     |                                         |   |
| 17 | The Annual Statement of Affairs has been posted on the district's website and published in accordance with |   |                                             |   |   |   |   |                                                     | Yes <input checked="" type="checkbox"/> |   |
| 18 | Section 10-17 of the School Code no later than December 1. (Put "X" in blue box if yes.)                   |   |                                             |   |   |   |   |                                                     |                                         |   |
| 19 |                                                                                                            |   |                                             |   |   |   |   |                                                     |                                         |   |
| 20 |                                                                                                            |   |                                             |   |   |   |   |                                                     |                                         |   |
| 21 | SIZE OF DISTRICT IN SQUARE MILES                                                                           |   | NA                                          |   |   |   |   |                                                     |                                         |   |
| 22 | NUMBER OF ATTENDANCE CENTERS                                                                               |   | NA                                          |   |   |   |   |                                                     |                                         |   |
| 23 |                                                                                                            |   |                                             |   |   |   |   |                                                     |                                         |   |
| 24 | <b>NUMBER OF CERTIFICATED EMPLOYEES</b>                                                                    |   |                                             |   |   |   |   |                                                     |                                         |   |
| 25 | FULL-TIME                                                                                                  |   | 19                                          |   |   |   |   |                                                     |                                         |   |
| 26 | PART-TIME                                                                                                  |   | 3                                           |   |   |   |   |                                                     |                                         |   |
| 27 | <b>NUMBER OF NON-CERTIFICATED EMPLOYEES</b>                                                                |   |                                             |   |   |   |   |                                                     |                                         |   |
| 28 | FULL-TIME                                                                                                  |   | 28                                          |   |   |   |   |                                                     |                                         |   |
| 29 | PART-TIME                                                                                                  |   | 8                                           |   |   |   |   |                                                     |                                         |   |
| 30 |                                                                                                            |   |                                             |   |   |   |   |                                                     |                                         |   |
| 31 |                                                                                                            |   |                                             |   |   |   |   |                                                     |                                         |   |
| 32 |                                                                                                            |   |                                             |   |   |   |   |                                                     |                                         |   |
| 33 |                                                                                                            |   |                                             |   |   |   |   |                                                     |                                         |   |
| 34 |                                                                                                            |   |                                             |   |   |   |   |                                                     |                                         |   |
| 35 |                                                                                                            |   |                                             |   |   |   |   |                                                     |                                         |   |
| 36 |                                                                                                            |   |                                             |   |   |   |   |                                                     |                                         |   |
| 37 |                                                                                                            |   |                                             |   |   |   |   |                                                     |                                         |   |
| 38 |                                                                                                            |   |                                             |   |   |   |   |                                                     |                                         |   |
| 39 |                                                                                                            |   |                                             |   |   |   |   |                                                     |                                         |   |
| 40 |                                                                                                            |   |                                             |   |   |   |   |                                                     |                                         |   |
| 41 |                                                                                                            |   |                                             |   |   |   |   |                                                     |                                         |   |
| 42 |                                                                                                            |   |                                             |   |   |   |   |                                                     |                                         |   |
| 43 |                                                                                                            |   |                                             |   |   |   |   |                                                     |                                         |   |
| 44 | <a href="#">Annual Statement of Affairs Instructions</a>                                                   |   |                                             |   |   |   |   |                                                     |                                         |   |
| 45 |                                                                                                            |   |                                             |   |   |   |   |                                                     |                                         |   |
| 46 |                                                                                                            |   |                                             |   |   |   |   |                                                     |                                         |   |
| 47 | Form 50-37 08/26                                                                                           |   |                                             |   |   |   |   |                                                     |                                         |   |

| TAX RATE BY FUND (IN %)  |    |
|--------------------------|----|
| EDUCATIONAL              | NA |
| OPERATIONS & MAINTENANCE | NA |
| BOND & INTEREST          | NA |
| TRANSPORTATION           | NA |
| MUNICIPAL RETIREMENT     | NA |
| SOCIAL SECURITY          | NA |
| WORKING CASH             | NA |
| FIRE PREVENTION & SAFETY | NA |
| TORT IMMUNITY            | NA |
| CAPITAL PROJECTS         | NA |
| SPECIAL EDUCATION        | NA |
| LEASING                  | NA |
| OTHER                    | NA |
| OTHER                    | NA |

*Data previously included in the Annual Statement of Affairs can be found at:*

|                                 |                                                                                                                               |
|---------------------------------|-------------------------------------------------------------------------------------------------------------------------------|
| Payments to certified personnel | Posted on district website per 105 ILCS 5/10-20.47                                                                            |
| Student Counts                  | Included in district's report card <a href="#">Illinois Report Card</a>                                                       |
| Financial Data                  | Included in district's Annual Financial Report posted on ISBE's Cerberus Server <a href="#">How to access Cerberus Server</a> |

|    | A | B                                | C                                 | D                                 | E                               | F |
|----|---|----------------------------------|-----------------------------------|-----------------------------------|---------------------------------|---|
| 3  |   |                                  |                                   |                                   |                                 |   |
| 4  |   | Salary Range: Less Than \$39,999 | Salary Range: \$40,000 - \$54,999 | Salary Range: \$55,000 - \$74,999 | Salary Range: \$75,000 and Over |   |
| 5  |   |                                  |                                   |                                   |                                 |   |
| 6  |   | BROWN, SAVANNAH                  | FRIESE, BRITTANY                  | BABBS, TINA M                     | GIACOBBE, SARAH                 |   |
| 7  |   | BUHR, SHANON                     | SHAFFER, EMILY                    | BEHRENS, KRISTIE M                | McCARTHY, JEAN                  |   |
| 8  |   | CLARK, KELS Y                    | WILSON, ANN E                     | STALTER, KRIS R                   |                                 |   |
| 9  |   | CLEMENTS, CARRIE M               |                                   | WARD, STEPHANIE                   |                                 |   |
| 10 |   | COLLINS, BOBBIE J                |                                   |                                   |                                 |   |
| 11 |   | COLVIN, JENNIFER                 |                                   |                                   |                                 |   |
| 12 |   | FOULY, JANNA                     |                                   |                                   |                                 |   |
| 13 |   | GARRETT, TAYLER                  |                                   |                                   |                                 |   |
| 14 |   | GIFFEL, CATHERINE                |                                   |                                   |                                 |   |
| 15 |   | IKEMIRE, KELSEY J                |                                   |                                   |                                 |   |
| 16 |   | KESLER, JOYCE                    |                                   |                                   |                                 |   |
| 17 |   | LANDECK, ANNETTE                 |                                   |                                   |                                 |   |
| 18 |   | LINDSEY, JENNIFER                |                                   |                                   |                                 |   |
| 19 |   | LONG, TRACY                      |                                   |                                   |                                 |   |
| 20 |   | MANALO, SALLY                    |                                   |                                   |                                 |   |
| 21 |   | MANUEL, CRISTINA M               |                                   |                                   |                                 |   |
| 22 |   | ORCUTT, STACY                    |                                   |                                   |                                 |   |
| 23 |   | POOLE, PARKER                    |                                   |                                   |                                 |   |
| 24 |   | ROHL, JOY                        |                                   |                                   |                                 |   |
| 25 |   | SCHLABACH, KIRA                  |                                   |                                   |                                 |   |
| 26 |   | SCHROCK, MELISSA                 |                                   |                                   |                                 |   |
| 27 |   | SEDER, AMBER                     |                                   |                                   |                                 |   |
| 28 |   | SHANKS, CASSANDRA                |                                   |                                   |                                 |   |
| 29 |   | SHANKS, CATHY                    |                                   |                                   |                                 |   |
| 30 |   | WALDROP, BRANDY N                |                                   |                                   |                                 |   |
| 31 |   | WALTERS, ELIZABETH               |                                   |                                   |                                 |   |
| 32 |   | WARD, HALEY                      |                                   |                                   |                                 |   |
| 33 |   |                                  |                                   |                                   |                                 |   |
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|    | A | B                                                                                                        | C                | D | E                                        | F                |
|----|---|----------------------------------------------------------------------------------------------------------|------------------|---|------------------------------------------|------------------|
| 1  |   | <b>PAYMENTS TO PERSON, FIRM, OR CORPORATION OVER \$2,500 EXCLUDING WAGES AND SALARIES</b>                |                  |   |                                          |                  |
| 2  |   | <i>This listing must include expenditures from any revolving fund maintained by the school district.</i> |                  |   |                                          |                  |
| 3  |   |                                                                                                          |                  |   |                                          |                  |
| 4  |   | Person, Firm, or Corporation                                                                             | Aggregate Amount |   | Person, Firm, or Corporation             | Aggregate Amount |
| 5  |   | ACCIDENT FUND INSURANCE CO                                                                               | 7,700            |   | NFS LLC FBO Jennifer Armstrong JAV955216 | 3,511            |
| 6  |   | AFLAC                                                                                                    | 7,006            |   | OFFICE DEPOT                             | 6,720            |
| 7  |   | AMAZON CAPITAL SERVICES                                                                                  | 34,227           |   | OREILLY LCSW, LAURA                      | 28,254           |
| 8  |   | AMEREN ILLINOIS                                                                                          | 10,149           |   | ORI LEARNING                             | 12,000           |
| 9  |   | APPLE INC                                                                                                | 17,729           |   | PEARSON INC                              | 2,609            |
| 10 |   | AT&T MOBILITY                                                                                            | 3,554            |   | PRAIRIEVIEW-OGDEN #197                   | 20,726           |
| 11 |   | BLUE CROSS BLUE SHIELD OF ILLINOIS                                                                       | 388,405          |   | PresenceLearning Inc                     | 71,639           |
| 12 |   | BOUCHER, CHERYL                                                                                          | 8,702            |   | PSIC                                     | 37,808           |
| 13 |   | CLEMENTS OUTDOOR SOLUTIONS LLC                                                                           | 3,125            |   | RANTOUL TWP HIGH SCH 193                 | 175,041          |
| 14 |   | COMCAST BUSINESS                                                                                         | 2,726            |   | RCCSEC EA                                | 9,054            |
| 15 |   | CREXENDO BUSINESS SOLUTIONS                                                                              | 3,102            |   | REPUBLIC SERVICES#729                    | 2,867            |
| 16 |   | CRISIS PREVENTION INSTITUTE INC                                                                          | 44,077           |   | RUSSELL LEIGH & ASSOCIATE                | 7,425            |
| 17 |   | DEPARTMENT OF TREASURY                                                                                   | 357,317          |   | ST JOSEPH CCSD 169                       | 87,959           |
| 18 |   | DOCUSIGN INC                                                                                             | 4,839            |   | ST JOSEPH OGDEN DIST 305                 | 6,892            |
| 19 |   | EASTERSEALS CENTRAL ILLINOIS                                                                             | 10,914           |   | STANDARD DENTAL                          | 20,246           |
| 20 |   | EMBRACE EDUCATION                                                                                        | 14,320           |   | STANDARD LIFE                            | 3,735            |
| 21 |   | EMS LINQ LLC                                                                                             | 6,749            |   | STANDARD VISION                          | 3,315            |
| 22 |   | EVERYDAY SPEECH LLC                                                                                      | 2,850            |   | STATE DISBURSEMENT UNIT                  | 6,107            |
| 23 |   | FEDEX OFFICE                                                                                             | 8,177            |   | SURFACE 51                               | 3,090            |
| 24 |   | FISHER CUSD 1                                                                                            | 57,197           |   | TEACHING STRATEGIES LLC                  | 37,707           |
| 25 |   | FRANCZEK PC                                                                                              | 7,211            |   | THIS                                     | 24,485           |
| 26 |   | FRED'S PLUMBING & HEATING                                                                                | 2,554            |   | THOMASBORO CCSD 130                      | 18,540           |
| 27 |   | GFI DIGITAL                                                                                              | 6,851            |   | TRS                                      | 140,363          |
| 28 |   | GIFFORD CCSD 188                                                                                         | 13,780           |   | TRS NEC                                  | 9,046            |
| 29 |   | GORDON FOOD SERVICES, INC                                                                                | 5,726            |   | TRS VOYA                                 | 3,941            |
| 30 |   | Grafton School, Inc                                                                                      | 10,978           |   | TSA CONSULTING GROUP                     | 53,269           |
| 31 |   | GRAPSKI, SARA                                                                                            | 39,250           |   | UCP SEGUIN                               | 3,967            |
| 32 |   | HEALTH RESOURCE SERVICE MGMT                                                                             | 11,525           |   | UNIT SEVEN SCHOOLS                       | 173,292          |
| 33 |   | HERITAGE DIST 8                                                                                          | 55,287           |   | UNIVERSITY OF IL CATERING                | 10,599           |
| 34 |   | IASB                                                                                                     | 4,500            |   | URBANA SCHOOL DIST 116                   | 16,833           |
| 35 |   | IL DEPT OF REVENUE                                                                                       | 105,517          |   | VISA                                     | 14,842           |
| 36 |   | IMRF                                                                                                     | 142,487          |   | Walmart Business                         | 3,693            |
| 37 |   | LUDLOW C C GRADE SCHOOL                                                                                  | 5,687            |   | WALMART CAPITAL ONE                      | 4,613            |
| 38 |   | MAGICAL CLEANING                                                                                         | 3,225            |   |                                          |                  |
| 39 |   | MICRO SYSTEMS INTEGRATION                                                                                | 16,800           |   |                                          |                  |
| 40 |   |                                                                                                          |                  |   |                                          |                  |
| 41 |   |                                                                                                          |                  |   |                                          |                  |
| 42 |   |                                                                                                          |                  |   |                                          |                  |

|    | A | B                                                                                                        | C                | D | E                            | F                |
|----|---|----------------------------------------------------------------------------------------------------------|------------------|---|------------------------------|------------------|
| 1  |   | <b>PAYMENTS TO PERSON, FIRM, OR CORPORATION OF \$1,000 TO \$2,500 EXCLUDING WAGES AND SALARIES</b>       |                  |   |                              |                  |
| 2  |   | <i>This listing must include expenditures from any revolving fund maintained by the school district.</i> |                  |   |                              |                  |
| 3  |   |                                                                                                          |                  |   |                              |                  |
| 4  |   | Person, Firm, or Corporation                                                                             | Aggregate Amount |   | Person, Firm, or Corporation | Aggregate Amount |
| 5  |   | BLANKENSHIP, JANE                                                                                        | 1500             |   |                              |                  |
| 6  |   | BUSHUE BACKGROUND SCREEN                                                                                 | 1216             |   |                              |                  |
| 7  |   | CHAMPAIGN UNIT 4 SCHOOL DIST                                                                             | 1600             |   |                              |                  |
| 8  |   | DISH PASSIONATE CUISINE                                                                                  | 2368             |   |                              |                  |
| 9  |   | EZELL AND SON LLC                                                                                        | 1310             |   |                              |                  |
| 10 |   | FORSYTH INSURANCE GROUP                                                                                  | 1586             |   |                              |                  |
| 11 |   | GIBSON CITY MELVIN SIBLEY HS                                                                             | 1900             |   |                              |                  |
| 12 |   | IASA                                                                                                     | 1100             |   |                              |                  |
| 13 |   | NEWS GAZETTE INC                                                                                         | 1052             |   |                              |                  |
| 14 |   | ORKIN                                                                                                    | 1408             |   |                              |                  |
| 15 |   | PITNEY BOWES PURCHASE POWER                                                                              | 1555             |   |                              |                  |
| 16 |   | THE CENTER: RESOURCES FOR                                                                                | 1741             |   |                              |                  |
| 17 |   | UNITED MECHANICAL GROUP                                                                                  | 1854             |   |                              |                  |
| 18 |   | WPS                                                                                                      | 1051             |   |                              |                  |
| 19 |   |                                                                                                          |                  |   |                              |                  |
| 20 |   |                                                                                                          |                  |   |                              |                  |
| 21 |   |                                                                                                          |                  |   |                              |                  |
| 22 |   |                                                                                                          |                  |   |                              |                  |
| 23 |   |                                                                                                          |                  |   |                              |                  |
| 24 |   |                                                                                                          |                  |   |                              |                  |
| 25 |   |                                                                                                          |                  |   |                              |                  |
| 26 |   |                                                                                                          |                  |   |                              |                  |
| 27 |   |                                                                                                          |                  |   |                              |                  |
| 28 |   |                                                                                                          |                  |   |                              |                  |
| 29 |   |                                                                                                          |                  |   |                              |                  |
| 30 |   |                                                                                                          |                  |   |                              |                  |
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| 34 |   |                                                                                                          |                  |   |                              |                  |
| 35 |   |                                                                                                          |                  |   |                              |                  |
| 36 |   |                                                                                                          |                  |   |                              |                  |
| 37 |   |                                                                                                          |                  |   |                              |                  |
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|    | A                                                                                                                                                                                                                                             | B | C | D       |
|----|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---|---|---------|
| 1  | <b>REPORT ON CONTRACTS EXCEEDING \$25,000 AWARDED DURING FY2026</b>                                                                                                                                                                           |   |   |         |
| 2  |                                                                                                                                                                                                                                               |   |   |         |
| 3  | In conformity with sub-section (c) of Section 10-20.44 of the School Code [105 ILCS 5/10-20.44], the following information is required to be submitted in conjunction with publication of the Annual Statement of Affairs [105 ILCS 5/10-17]. |   |   |         |
| 4  |                                                                                                                                                                                                                                               |   |   |         |
| 5  |                                                                                                                                                                                                                                               |   |   |         |
| 6  | <b>INSTRUCTIONS: Double click attached document "Contracts Exceeding \$25,000 Guidance" (pdf) below for additional guidance and definitions.</b>                                                                                              |   |   |         |
| 7  | <br>Contract Guidance                                                                                                                                        |   |   |         |
| 8  | <b>The schedule below (Items 1-4) must be completed for contracts exceeding \$25,000.</b>                                                                                                                                                     |   |   |         |
| 9  | <i>If school district/joint agreement does not have any contracts exceeding \$25,000, please add zeros (0) to cells "D24"-"D29".</i>                                                                                                          |   |   |         |
| 10 |                                                                                                                                                                                                                                               |   |   |         |
| 11 | ITEM 1. – Count only contracts where the consideration exceeds \$25,000 over the life of the contract and that were awarded during FY2026                                                                                                     |   |   |         |
| 12 | and record the number below in the space provided. Do not include: (1) multi-year contracts awarded prior to FY2026 ; (2) collective                                                                                                          |   |   |         |
| 13 | bargaining agreements with district employee groups; and (3) personal services contracts with individual district employees.                                                                                                                  |   |   |         |
| 14 |                                                                                                                                                                                                                                               |   |   |         |
| 15 | ITEM 2. – Aggregate the value of consideration of all contracts included in Item 1 and record the dollar amount below in the space provided.                                                                                                  |   |   |         |
| 16 |                                                                                                                                                                                                                                               |   |   |         |
| 17 | ITEM 3. – Count only contracts where the consideration exceeds \$25,000 over the life of the contract that were awarded during FY2026                                                                                                         |   |   |         |
| 18 | to minority, female, disabled or local contractors and record the number below in the space provided. Do not include: (1) multi-year                                                                                                          |   |   |         |
| 19 | contracts awarded prior to FY2026 ; (2) collective bargaining agreements with district employee groups; and (3) personal services contracts                                                                                                   |   |   |         |
| 20 | with individual district employees.                                                                                                                                                                                                           |   |   |         |
| 21 |                                                                                                                                                                                                                                               |   |   |         |
| 22 | ITEM 4. – Aggregate the value of consideration of all contracts included in item 3 and record the dollar amount below in the space provided.                                                                                                  |   |   |         |
| 23 |                                                                                                                                                                                                                                               |   |   |         |
| 24 | 1. Total number of all contracts awarded by the school district:                                                                                                                                                                              |   |   | 6       |
| 25 | 2. Total value of all contracts awarded:                                                                                                                                                                                                      |   |   | 609,432 |
| 26 | 3. Total number of contracts awarded to minority owned businesses, female owned businesses, businesses owned by persons with disabilities, and locally owned businesses:                                                                      |   |   |         |
| 27 | <i>*If there are no contracts of this nature, please enter "0" in box to the right.</i>                                                                                                                                                       |   |   | 0       |
| 28 | 4. Total value of contracts awarded to minority owned businesses, female owned businesses, businesses owned by person with disabilities, and locally owned businesses:                                                                        |   |   |         |
| 29 | <i>*If there are no contracts of this nature, please enter "0" in box to the right.</i>                                                                                                                                                       |   |   | 0       |